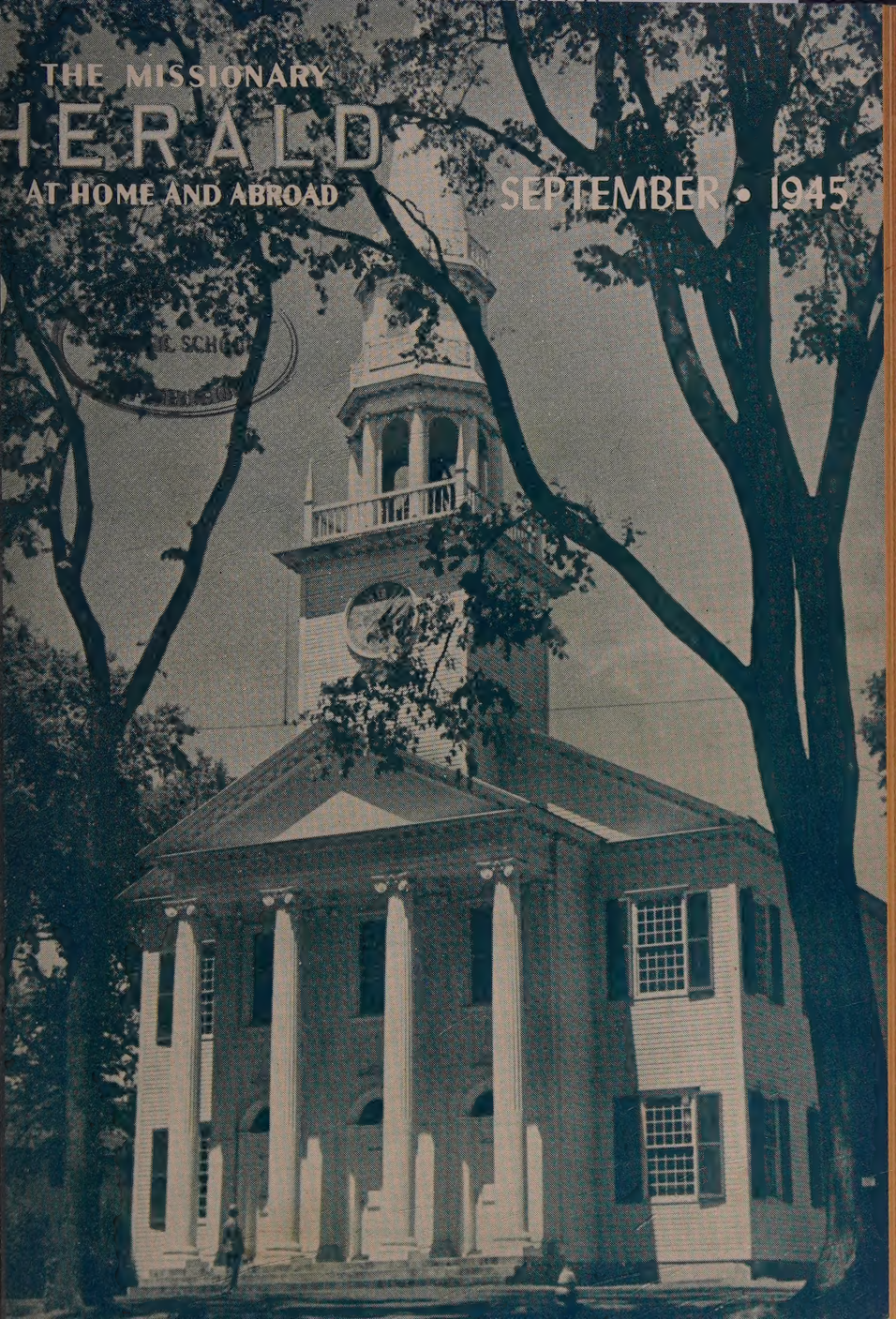
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HERALD
AT HOME AND ABROAD
SEPTEMBER • 1945

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The Missionary Herald

At Home And Abroad

Vol. CXLI SEPTEMBER, 1945 No. 5

EDITOR: ANDREW VANCE MCCRACKEN

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COVER: FIRST CONGREGATIONAL CHURCH, LITCHFIELD, CONNECTICUT.
Photo by Charles Phelps Cushing

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The Time for Churchmanship

THE inadequacy of the secular analysis and solution of the world's troubles has become apparent to all thinking Christians.

The fundamental need of humanity today is redemption—rescue and release from its suffering and sin and selfishness. Everything else we Christians do is marginal.

The redeeming Word? Yes. And also, the redeeming deed.

Done "in His name and for their sake," the redeeming deed renews men's hope and faith, calls out their best, encourages them in loyalty to the highest, and contributes to the moral power required to undergird a better world.

It is precisely at this point that our churches can make their unique and distinctive contribution to the strategy of world reconstruction.

The Postwar Emergency Program of our Congregational Christian churches, introduced in these pages, presents us all with an opportunity to become instruments of God's redemptive power to restore and rebuild our war-stricken world.

We shall not fail! To do so would be to fail the world and prove ourselves disloyal to our divinely appointed task.

The Three-Year Plan of our Congregational Christian Churches

By Ronald Bridges

One of our fighter pilots with a large number of enemy planes shot down has explained his record in terms so simple, so human that his narrative possesses the quality of a very revealing parable.

Being an ordinary lad with an undistinguished training record, his success has brought frequent questions.

"You mean," he smiles wanly, "how have I kept alive and shooting

when better men than I have gone down?"

Nobody wants to phrase it just that way, but he brushes protests aside.

"I'll tell you," he says, "I was lucky enough to stay up long enough to see some awfully good flyers get theirs. It puzzled me a lot—men who could fly rings around me suddenly doing dumb, senseless things and getting picked off.

"I knew they knew better than to do what they did. Anybody would know better. Then why did they do such things? I decided they just cracked up inside first—gave up under the strain. One moment they were going the limit—the next they said 'what's the use—let 'er go.' And they were just like sitting ducks.

"So I just figured I wouldn't. A dozen times in one afternoon I've gone my limit or more, and had an awful impulse to throw in the sponge—lie down—quit. But I've hung on and watched the other guy. He's going to quit in a minute, I've told myself. He can't stand it either. He's going to quit first and then it'll be all over. And that's about all there is to it."

When the boy told me all this, he added, "Cracking up isn't just the word for it—melting is more like it. When I've felt it coming on me, it was just as if my mind and muscles and nerves—everything was turning to water."

I think this story partly explains the historic lapses we people have had after all our wars. We go as long as we can stand it—to the end of the shooting war—and then we quit. All the ideals and convictions that have kept us going suddenly melt away. We do dumb things, not that we don't know any better, but because we are tired—so tired. "What's the use?" we mutter, and we just let go. We win our wars and then go to pieces in the first tests of postwar sanity and strength.

Our churches have been guilty of this sort of thing after every major war. Just at the time when the mission of our churches has been clearest and most unequivocal, we church folk have quit, defaulted on our greatest opportunity.

It's understandable, of course. We've been under a strain. If we can only have our boys back home again and be done with rationing and regulations, we will be thankful. We would like to be done with righteousness too, for that is a strain. Time out, please! That's all we ask.

But we can't take time out. Our strain hasn't been so great that we cannot hang on a while longer. We Congregational Christians have set our aims, laid our plans, and we are now asking for the money to do the work. The over-all amount is approximately $5,000,000 in the next three years, including those items of work which our State Conferences project.

A lot of money? Not really. It's less than five dollars additional per member—about $1.65 additional per member per year. It's pitifully small when you look at it that way. One dollar sixty-five cents to repair the damaged churches, colleges, hospitals and residences in war-torn areas and to rebuild those which have been destroyed in China, the Philippines, Greece, etc. One buck and sixty-five cents to help our Congregational Christian friends in Bulgaria, Czechoslovakia, Greece, Turkey, Spain and the islands of the Pacific. One dollar and sixty-five cents a year for three years to minister in the name of Christ to our servicemen returning to college and university campuses and to deepen the spiritual life of our churches at home in the postwar days.

All that out of so little money? There's more—much more. A good

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Mr. Bridges is Moderator of our General Council of the Congregational Christian churches.

Summary of Postwar Needs

A. Relief, Rehabilitation of Peoples, and Replacement of Properties Damaged or Destroyed by War. (Funds To Be Secured through Gifts to the Committee for War Victims and Reconstruction)

	(*Each Year*)	(*Three Year Total*)
1. Increased Relief to War Victims	$ 450,000	$1,350,000
2. Rehabilitation of Uprooted Peoples	60,000	180,000
3. Ministry to Returning Servicemen in Colleges and Universities	55,000	165,000
4. Replacement of Property Losses on the Foreign Field	431,507	1,294,520
Total to be Secured through C.W.V.R.	$ 996,507	$2,989,520

B. Strategic Needs and Opportunities Occasioned by the War. (Funds To Be Secured through an Expansion of the Substantial and Courageous Increase through Apportionment Channels)

1. Strengthening our Churches at Home and Abroad		
(a) Deepening the Spiritual Life in our Churches at Home	$ 34,000	$ 102,000
(b) Rehabilitation and Leadership for our Churches	100,000	300,000
(c) Development of Churchmanship among our Laymen	21,667	65,000
(d) Rehabilitation of Negro College and School Buildings	73,333	220,000
(e) Aid to and Fellowship with our Younger Churches Abroad	55,333	166,000
2. Delayed Repairs on Foreign Mission Property	43,950	131,850
3. Building Understanding and Goodwill in Critical Tension Areas	66,667	200,000
Total to be Secured through an expansion of the S.C.I.	$ 394,950	$1,184,850

SUMMARY

Committee for War Victims and Reconstruction	$ 996,507	$2,989,520
The Substantial and Courageous Increase	394,950	1,184,850
	$1,391,457	$4,174,370
For general expenses, including printing and postage, traveling expenses, meetings, continuing present C.W.V.R. administrative expenses, and contingent items. Proportionate share of these general expenses will be added to the C.W.V.R. and S.C.I. totals	97,402	292,206
Grand Total	$1,488,859	$4,466,576

To this total each State Conference may add such Conference items as are agreed upon between the Conference and the Survey Committee of the General Council.

part of the money is going to be used right here at home for special needs created by the war. Read the whole story of our Postwar Emergency Program in the special 32-page brochure which your minister or church clerk can secure for you from the Missions Council.

Of course, my figures are misleading in a way. If every Congregational Christian hears this call and responds, one dollar and sixty-five cents additional per member each year will be sufficient to meet our objectives. I can hardly believe that we have among us any so poor that he cannot pay that! But we do have people with fine bank balances who are terribly poor other ways. So that each of us who hears this call must give a little extra to make up for them. We have others who are going to quit—with a lot less justification than the fighter pilots who gave up. And for those who quit, each of us must do a little extra.

Five dollars a member? No, more than that. Study the needs as they are illustrated and documented in the special 32-page brochure, "In His name and for their sake," prepared and published by the Missions Council. Look searchingly into your own heart. Then figure out your share in this great enterprise.

The Program in a Nutshell

By Albert D. Stauffacher

Its Objectives Are Compelling

The objectives of our Postwar Emergency Program are to administer relief to suffering peoples; to rehabilitate peoples and institutions uprooted by war; to replace churches, hospitals, schools, missionary residences and equipment destroyed by war; to strengthen our churches at home and abroad for their postwar tasks; to build understanding and goodwill in tension areas; and to do all this in the name and spirit of Christ.

The Essentials for Success

The 1,113,930 members of our 5875 Congregational Christian churches must be led to participate personally and sacrificially in this venture.

Christian youth must be enlisted for strategic places of leadership.

An emergency fund of $4,500,000 must be secured to undergird this Program with financial support. This is in addition to the $2,500,000 annual goal for the ongoing work of our Boards and State Conferences.

A fellowship of prayer, penitence and concern must undergird the Program so that the total venture becomes an offering "in His name and for their sake."

The Procedure Is Simple

A two-forked procedure on a national scale is proposed—

1. Let each Conference, through its churches, increase its 1945 budgeted apportionment giving by one-third. (This is on the assumption that our apportionment giving for 1945 will reach the goal of $2,500,000 which was set three years ago. If we fall short of this 1945 goal, more than a one-third increase will be required.)

2. Let each church double its gifts for war victims and reconstruction. Churches that hitherto have done nothing along either line may well set a minimum goal of five cents per member per week as a beginning.

The Methods Are Tested and Familiar

The Program is to be administered by our existing agencies through existing channels with reliance upon present leadership in pews and pulpits.

Let each church, counseling with its State Conference, adopt a goal or quota.

Use the Every Member Canvass as the basic method for securing the increase in budgeted apportionment giving, and the Sacrificial Saving Plan for doubling its gifts for war victims and reconstruction.

Supplement these with special offerings at Thanksgiving, Christmas, Easter and other suitable occasions, and with special individual gifts from members able to make special gifts.

This Is an Emergency Program

No "business as usual" psychology will succeed. This undertaking calls for unusual effort. No comparison with what others are doing will suffice. This effort calls for the quality of devotion of Christ's answer to Peter who, when bidden to follow Jesus, asked, "But, Master, what about John?" Jesus answered, "What does it matter to you? You must follow me."

A crisis in opportunity and responsibility confronts us. "In His name and for their sake" we offer our sacrifice for peace, as others gave their all in war.

Beginning from Within

By Wofford C. Timmons

There is a general feeling, inside and outside of our churches, that a spiritual renaissance is absolutely necessary today.

But we are not as clear in our conviction as to just where and how a spiritual renewal begins, except that it is never "here," but always somewhere "out there."

However, nothing could be more obvious in our contemporary history than the lack of clear-cut, incisive religious faith. Whether this lack is to be traced back to our churches, or is the result of a quick dissipation in the loose sands of complacent indifference is a matter of opinion. The result is the same.

Now where does the spiritual renaissance begin?

Who does the repenting, or perishing? Whose are the basically spiritual issues needing God's help and our prayers to win? We may not be so sure who does the repenting and believing, but it is fairly well established that all of us together do the perishing or winning!

Just where does the world leave off

Dr. Timmons, former minister of our South Congregational Church, New Britain, Conn., is the Executive of our Commission on Evangelism and Devotional Life.

and the church begin! Probably only at one point. And that point is where the spirit of God has access to the spirit of man, forming the channel through which flows the saving faith and fellowship. There are other lines of demarcation, to be sure; but they have very little, if any, relevancy to the real nature of the spiritual struggle of us all. Our churches know themselves to be inextricably involved with the world, and no amount of pious lament or sanctimonious protestation will discount the fact.

The main channel through which God's grace and truth flow to the saving of anything—man, institution, world—is the church. As I am thinking and writing of it now, the channel and the church are one and the same; and wherever and however the flow through it has been choked, the first appeal is for a cleansing, a re-opening that will make possible the unimpeded movement of all that God means in the life of his world.

So often the picture in our minds of a revival of religion is that of the "church" urging a reluctant "outside" to come in! The outside does often come in, but that is not the revival. The real revival takes place on the inside; renewing, revitalizing, empowering the spiritual life that is there, and thus making that life the creative contact it was intended to be. The story of Pentecost is clear enough: some 3,000 souls added to the church was a natural outcome or outreach to any such genuine quickening within.

And those of us who are at home within the pages of *The Missionary Herald*—who know our way around the various areas it covers—need no reminder that this is so! We are constantly aware that regardless of what we think of the church, however high we may hold it, the church simply cannot give what it hasn't got!

Traditionally the church has the world-redeeming truth, as the general run of men will confess rather hopefully. But while the church holds the truth in historic tradition, and the world admits it, yet to hold it in vital experience is quite another matter. If it is to be meaningful to the church, to say nothing of whatever the church would influence outside itself, the experience has got to become real and vibrant and creative. That is surely the where and how of a Christian revival, and it is utterly unrealistic and even insincere to try to conjure it up in any other way.

But how can our churches make their witness clear enough and relevant enough to win the confidence and allegiance of a world ready and eager to "forswear its foolish ways"?

This deepening of the spiritual fellowship of the church, and its relationship to the whole world scene, is aptly illustrated by the program of flood control going on for some time in the beautiful Connecticut valley.

There were all sorts of theories as to the "why" of these devastating floods in this enlightened day. But one year, when the floods were at their worst, and the swirling waters were inundating everything, a program of "control" was adopted in deadly earnest. The two-fold secret of the program seemed almost too simple! A deepening of the main channel—dredging, cleansing, opening the river's main current; and the providing of over-flow basins, relieving the point of pressure where the streams are heavy, even turning them into reservoirs of blessed goodwill.

If our churches here at home—the church everywhere—would answer the longing of the world for release and redemption, let there be the deepening of the inner life where the streams are expected to run deep and full and swift, and thus channel the high tides of both the human and divine currents.

Photograph by courtesy of the Hammond Instrument Company.

UNFINISHED BUSINESS *in the* PACIFIC

By Francis T. Cooke

"Our men" are greeted by natives of the Gilbert Islands. Inset, Chaplain F. T. Cooke

THERE have been two famous Novembers in the Gilbert Islands. In November, 1943, Marines, serial bombs and naval gunfire attacked Betio Island, Tarawa Atoll, in a gallant immortal assault.

I remember November, 1943. Betio was the ghost of the Gilberts, a pale, ragged horizontal line paralleling the sea. Some of our bravest men lay dead on the bloody square mile. From thousands of palms, blasted by bombs and shells, battered fronds swung crazily in the wind.

On Betio I thought of another November, when Dr. and Mrs. Hiram Bingham, on board the "Morning Star," arrived at Abaiang, the atoll north of Tarawa. Dr. Bingham's description of the coming of the first missionaries still thrills us:

"We took our first missionary

station in the Gilbert Islands on Abaiang November 18, 1857, among a people numbering some thirty thousand, and living on eighteen islands, who were without books, and without the arts of reading and writing. I set myself at once to the study of the language, and early in February, 1859, one year and three months after our arrival there, I commenced what has proved to be the principal work of my life—the translation of the Bible."

A participant in some of the events of November, 1943, I saw the results of the missionary work which began in November, 1857. In a total blackout following an air raid, I preached to a Gilbertese congregation from Luke 2:15 in Dr. Bingham's Bible: "Ti na na ko Bedreem (Let us now go even unto Bethlehem)." In a large thatched church on Abaiang the pastor, P. Kaua, and I led the congregation in the singing of "Nearer, my God, to Thee," "Jesus, lover of my soul," and other hymns translated by Dr. Bingham. On an outrigger canoe trip Kaua and four members of his congregation sang "Jesus, Savior, pilot me." Kaua gave me a copy of Dr. Bingham's Gilbertese dictionary of 12,000 words.

Shortly after the American liberation of the Gilbert Islands, the people of Morikao, the village on Abaiang where Dr. Bingham landed, heard that a Navy chaplain, an "American Board minister," as they called me, was on neighboring Tarawa. On a night in December a man clad in white garments appeared in the glow of lanterns and flashlights. A dignified, pleasant gentleman, he had a moustache and wore spectacles. This was the first meeting of the Gilbertese pastor and the "American Board minister." I followed Kaua down the road, where twelve of his parishioners were waiting. Coming from an atoll where our American Board for Foreign Missions had built a high school, they were able to write. These men, who realized what missions had done for them inscribed their names as follows: Birati, Ekera, Eritaia, Iabeta, Peniamina, Taratiera, Tekai, B. Tianon, T. Tianon, Timi, and Tionatan. Pastor Kaua is principal of the high school in Morikao and Birati, a scoutmaster, is his assistant. Eritaia is principal of a grammar school.

On the following morning the thirteen visitors and the Navy chaplain held a service outside the chaplain's tent. Cross and candlesticks were placed on a box. A hymn was sung in Gilbertese and the Lord's Prayer was recited in English and Gilbertese.

A few days later, a native bore me on his shoulders from a canoe to the shore of Abaiang, at Morikao. In a clearing in the palm-fringe along the gleaming beach, I saw hundreds of people, "children of the American Board," as they called themselves. They stood on both sides of the path which led to Kaua's parsonage. High above the path was a red and white banner, bearing the word "Welcome." The people had concealed this banner during the Japanese occupation! One of the members of the welcoming throng was Morning Star, who was born on the third missionary vessel of that name. As a boy he had known Dr. Bingham and he guided me to the spot where the first missionary landed. People told me eagerly of Mr. Taylor, Mr. Woodward, and other Congregational Christian missionaries within their memory.

At 7 o'clock that evening I heard a whistle, a Protestant whistle. Kaua blew it on his back porch and the effect was impressive. Families gathered in their huts for evening worship. In all parts of the village hymns were sung in the spirit of prayer. "Sun of my soul, Thou Savior dear," "Abide with me," and other songs blended with the peace of a starlit night.

Typical of Pacific island churches is the Memorial Chapel built by natives at the American Cemetery on Guadalcanal and dedicated to the memory of Americans who died there

As I rose from a canopied bed in Kaua's house early the next morning, I saw people gathering in the garden in the rear of the building. Families were arriving from fifteen villages. Some of the visitors had walked for hours, some had come by sea, to participate in an extraordinary welcome. Fathers and mothers carried babies in their arms and nearly all the people bore gifts. The delegation from each village had appointed a man or woman to give a talk of greeting and to present the gifts.

The people of the villages assembled in the church. I preached on the text, "God shall supply every need." After the service, as I prepared to leave, the deacons and other members came forward to greet me and to see my cross, candlesticks and Communion chalice.

In the spring of this year I spent several days in a library in one of our historic missionary houses in Honolulu, reading the story of our Congregational Christian missions.

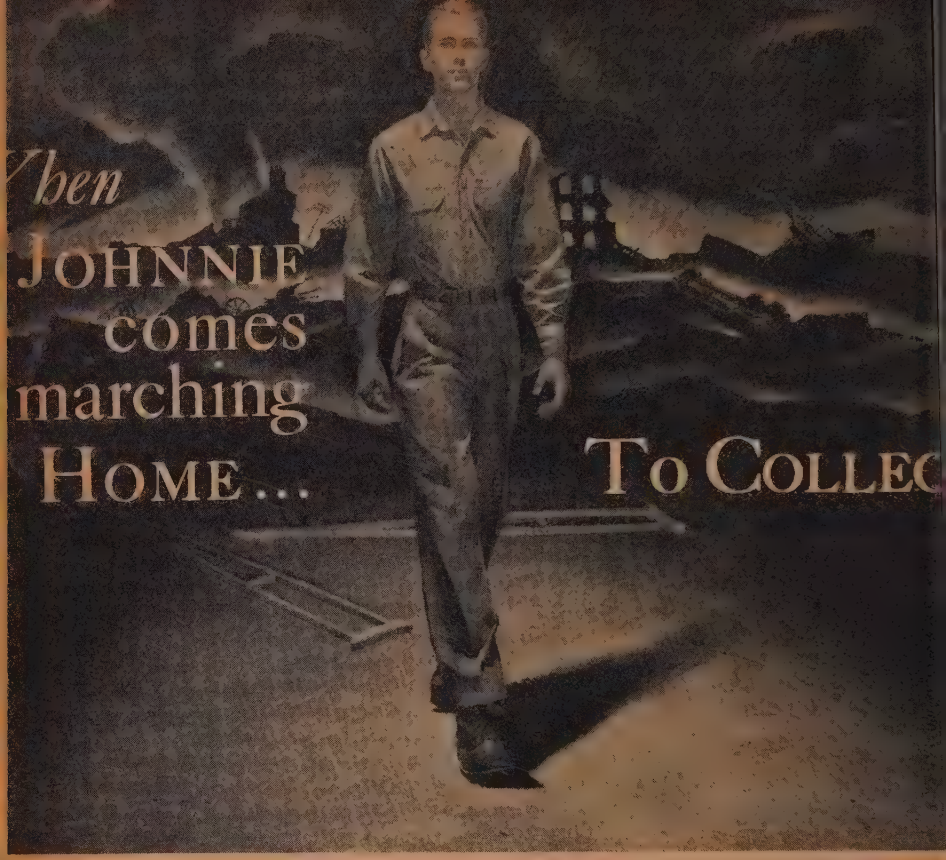
We went to the Hawaiian Islands in 1820, to the Gilberts in 1857. The pioneers were wonderfully heroic and effective. But the most important work remains to be done—by us. The islands are God's islands. When I asked groups of natives to sing hymns for our congregations of sailors, Marines and soldiers, the Americans were amazed. When our fighting men learned that the natives were raising money for "foreign missions" out of their tiny incomes, they marvelled again.

On war-ravaged Betio I looked for the churches that once stood there. The buildings had been destroyed. I found, however, a metal cross that had been damaged by a bomb. I keep the cross as a symbol of the indestructible faith of the Christians of the Pacific.

The islands in the great ocean, along with our other mission fields, are an invitation from God to give generously through our churches now. I have seen some of the work. I have met hundreds of native Christians. My enthusiasm is unlimited. Our work in the Pacific, as a part of our Postwar Emergency Program, deserves and will receive our gifts, our prayers, and our vision of a world completely won for God.

Francis T. Cooke, Ph.D., D.D., minister on leave of the First Church in Bristol, Conn., recently returned from a thirty-month tour of duty in the Pacific as a Navy chaplain.

Illustrations from Acme Photos and U. S. Army Signal Corps.



By Truman B. Douglass

Recently, for the first time in a good many years, our denomination has begun to take seriously its responsibility for maintaining a Christian ministry to students in American colleges and universities.

No denomination has played so important a role as ours in establishing and determining the character of colleges and universities in this country. None has seemed in recent years more ready to assume that the administrators of these institutions can be left to make provision for adequate religious instruction and influence on the campus without help or encouragement from the churches. This policy of deciding the issue by default has now been rejected.

Through the Department of Student Life, under the able leadership of Ralph Douglas Hyslop, we are today represented by organized work in seventeen state universities. In addition, the Department is developing an intimate and effective collaboration with numerous colleges related, by tradition and in present fact, to our Fellowship.

This program antedates the war. It will continue after the war is ended.

But the prospective return of millions of young men and women from service with the armed forces, with the probable doubling of college enrolments, has underlined the need and opportunity for an intensified ministry to the student community.

Much is being said concerning the problems which the colleges will confront in trying to adjust "hardened veterans" to academic life. Some of these observations and prophecies are grossly misleading. We had better reject the assumption, implicit in much of this talk,

that most returning service men are psychiatric casualties.

We shall do well, rather, to recognize that the spiritual disease of our time is in those of us who are older—who had some responsbility for the course of history during the past quarter-century, and who sent these young men off to fight the war which we failed to prevent.

The special problems they will face are problems which, in the main, we have made for them—by the glaring inconsistencies of our "Christian civilization"; by a generation spent in preparing our young people for peace while all the political facts of our time were leading straight to war; by the obsession of educators (and parents) with the trivialities of vocational success, to the neglect of all apprehension of the great ends of life.

The great problems needing the illumination of the Christian faith are not war-time problems, nor veterans' problems; they are perennial human problems.

This having been said, it is obvious that the coming of hundreds of thousands of additional students to the colleges and universities calls for a major expansion of our work so auspiciously begun.

While the need for wise counseling from a Christian perspective is not a creature of the war, there are nevertheless special urgencies connected with the return of large numbers of veterans. There will be great disparities of maturity and sophistication to be reconciled in the college community—the inexperience of boys and girls just out of high school living side-by-side with the seasoned maturity of men and women with several years of military service.

Many students will be asking, with a new and deep seriousness, the old question, "What shall I do with my life?" The church will be tragically remiss if it does not furnish wise and persuasive spokesmen for the Christian conception of vocation.

The need and opportunity are critical when we consider the issue for human history during the next half-century. Every thoughtful mind knows that the surrender of Japan will not mean the end of the war—

Dr. Douglass is the Executive Vice-President of our Board of Home Missions.

Illustrations by courtesy of Shell Oil Co., "Missions" and Ansco Film.

the total war of which the world-wide military action is only a single phase. The ultimate decision will be made in places far from the battlefields and long after the fighting is ended. It will be made by the attitudes and choices of those who are now young.

Writes William A. Spurrier, a Congregational minister, formerly Associate Chaplain of Amherst College and now with our army in Germany:

"Lest any of us should be tempted to think that what has happened in Germany in the past twenty years could happen there because the German people are 'just that way,' let me hasten to say that everything I have seen in Germany, including the atrocities, the fanaticism, the racism, the arrogance, the pride, the lack of guilt, the confusion, despair, fear—the good things, the bad things, and all in between—the very same things I have seen in America in varying degrees, and in other countries—and in myself."

For those of us who believe that "the power to overcome" is in the Christian faith, there will be no discharge from this war when the news of Japan's surrender comes. Some of the most decisive engagements of this larger struggle will be fought on the college and university campuses of America, where youth will choose the values to be served with the strength of its mind and heart. Our churches must be there!

Educators predict a doubling of enrolments in American institutions of higher learning. The least we dare consider in the face of this responsibility is a doubling of our ministry on the campuses during a single college generation (four years) following the war. This minimum, no more, is provided in the budget of our Postwar Emergency Fund.

Chaplains, who have shared the experiences of young men on the battlefield, will be of invaluable assistance in helping them to readjust to life on the college campus

By John Coleman Bennett

Is this world to be so torn by misunderstanding and ill-will that the institutions we rebuild and the persons whose distress we relieve will be threatened again by catastrophe in the very near future?

This question should prompt us to devote special attention and our best efforts to the roots of conflict in America and our world.

In the history of our churches, the American Missionary Association, now a part of our Board of Home Missions, has concentrated on the problem of race in America. It is an outstanding agency in this field. It will continue and expand its activities, and its postwar program is an integral part of the three-year postwar plan of our Congregational Christian churches.

Other areas of tension are in a special way the concern of our Council for Social Action.

For example, during the war years labor has become a major force in our American life. And as reconversion begins, and for many years afterward, both labor and management will be obliged to solve many knotty problems. Believing that these can be settled without recourse to tear-gas and the state militia, the Council for Social Action proposes a program of education for laymen and ministers whose parishes lie in

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Dr. Bennett is Professor of Christian Theology and Ethics at Union Theological Seminary, New York City, and Chairman of the Council for Social Action.

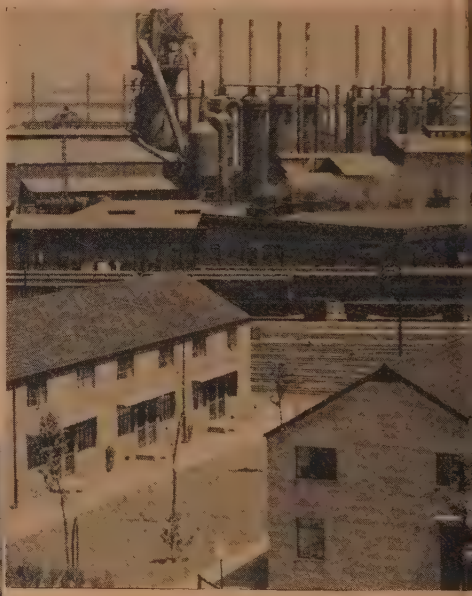
industrial areas, helping them to shoulder their responsibility for creating a fellowship between labor and other economic groups within their churches.

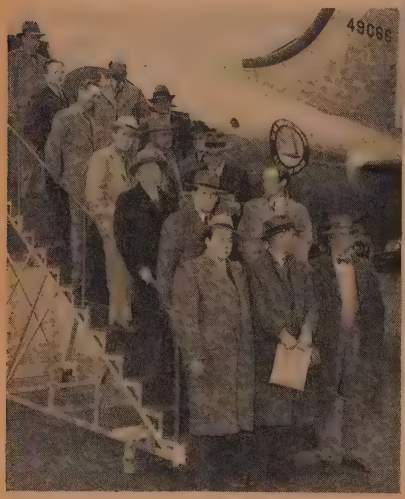
These training schools will analyze contemporary urban life in America; the policies and techniques of social control; the status, problems and prospects of the American worker; and the implications of a rapidly industrializing and urbanizing society for the Christian ministry in America. Fifty ministers will be invited to these training schools each year.

In addition, week-end seminars are planned for selected leaders of church, industry and agriculture. These church-farm-industry seminars will concentrate upon the relevance of our Christian principles to the lives and problems of our members in their economic relationships. They will point up the laymen's program toward a more effective and realistic application of Christianity in vocations. Three such series of seminars are planned for various sections of the country.

The Council for Social Action has been fortunate in securing a staff that combines expertness in the techniques of research with effectiveness in administration. But in the fields of industry and world order, the guidance of more expert research is especially needed to keep our church programs abreast of the times—and courageously prophetic. Rumors, conflicting reports, propaganda bewilder folk who have a sincere interest in these major problems of our time.

To assist Congregational Christians in ascertaining the facts, in understanding the issues, and in arriving at conclusions, our Council proposes an intensive program of research in the fields of industry and world order. Researchers will gather, analyze and publicize reliable data on the postwar employment problem, world order, etc., presenting the material to our church members in accurate and understandable terms. To make graphic the results of this





Exchange of laymen and cultural representa between countries, ministry to industrial

research, visual and auditory aids will be distributed to our churches.

Now that the shooting war in Europe is ended, we need a program of intensive study and research to help us understand the needs of Europe and to promote knowledge and goodwill. Two projects are proposed:

First, traveling seminars to Europe for our churchmen, to study at first-hand the problems which require an international perspective. Such seminars would open windows upon the

d conciliation in the field of race rela-
re integral parts of our postwar program

task of building "a new earth, wherein dwelleth righteousness."

Second, an international embassy of Christian leaders from other lands, to visit our churches, to worship with us, to study with us in behalf of international understanding and goodwill.

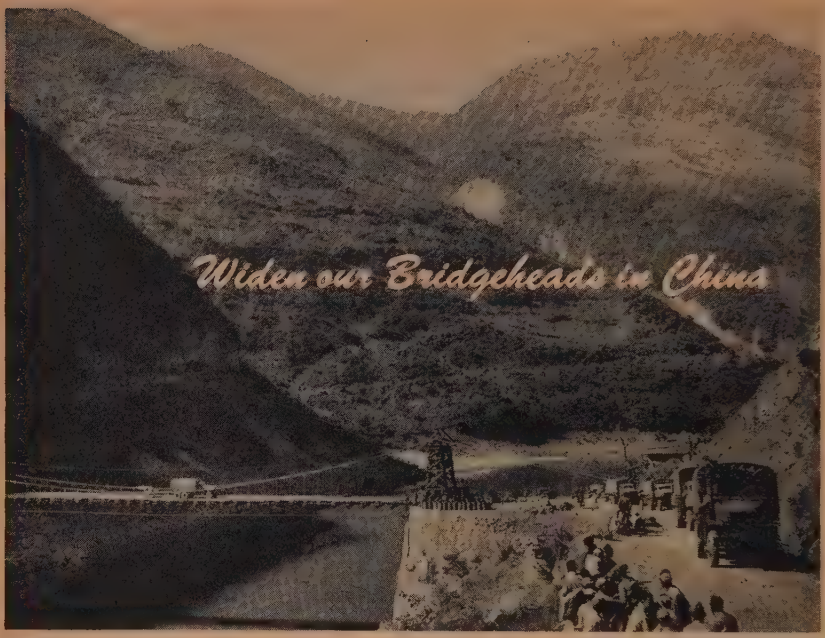
And so, through these various means of education and information,

our Council for Social Action expects to serve the cause to which it was dedicated in Oberlin, 1934, before the second world war had become an open threat, but in a time when men and women of Christian conscience realized that all was not well with our world. They called upon their fellow churchmen to join in a great effort to help make our world better lest soon it might be too late.

Our world is passing through a trough of doubt and cynicism as to human nature and human destiny. But mankind, in spite of unspeakable brutalities and unchristian practices, responds in the long run to an appeal to the higher impulses. We of America have come to our destiny.

It has grown late, but it is not yet too late. By military victory we have gained a reprieve. Now is the time of testing to see whether or not our churches and their people shall support the whole program of Christian brotherhood and good-will.

Illustrations from Alexander Alland, Press Association and Charles Phelps Cushing.



By Roderick Scott

Postwar plans are progressing for the conservation and the expansion of our historic Congregational Christian program in China.

This is, therefore, an appropriate and felicitous time to take stock of the progress of Christianity in that country which is today reorganizing itself on a new pattern.

It can be stated without reservation that there is a real and definite response by unnumbered multitudes of Chinese to Christian ideals. Although this is the way of social advance in any culture, the process is little understood. And if idealism of this kind is not wholly Christian, it is at least a real and sizable bridgehead in the Christian advance.

There can be no doubt of a general change in the Chinese human material. What explains the eight-year resistance and the unflagging morale, never yielding to the temptation to make a separate peace with the enemy, in a China invaded, blockaded, divided, and all but ignored by her allies?

Such resistance was totally unforeseen and unexpected. Lippman wrote in 1938, "China cannot win." But in one of his fireside chats, the late President Roosevelt said, "It is now evident that the Chinese can take it." What has happened to this people among whom one of the most popular proverbs was "A tiger's head and a snake's tail," referring to the usual collapse of large and small enterprises among them?

Is this new spirit merely the reaction of a great though unawakened people to the stimulus of difficulty—the last stand of human nature against overwhelming obstacles?

This interpretation may be correct, but—while it remains true that the calling out of the human spirit's

reserves is still a mystery in the economy of God—it is possible to discern specific motives in this new idealism which are certainly not Chinese, but Christian!

First, there is this ability to take it—this manifestation of the moral will, this repudiation of fatalism.

Fatalism, characteristic of the old China, is perhaps a good attitude with which to fight a defensive war, but it is a mighty inadequate resource for offensive action. The Chinese temper has been in the main acquiescent—as the result of their false Confucian philosophy of harmony with nature, and a cyclic view of history, with a large dose of Buddhist pessimism thrown in.

But now the Chinese speak of destiny, mastery, resistance, recov-

Christian schools like Fukien University, right, and wholesome training for children spearhead China's attack on ancient attitudes of defeatism and pagan superstition

Students in the Christian universities refugeeing at Chengtu wait for their mail. Keeping in touch with the world has new importance for the people of new China

Chinese courage has not slackened for ten years! A mother, holding her child, watches her men folk rebuild in the ruins of their home at Changteh after a severe bombing

ery, reconstruction, progress—at the very time when outward conditions were never worse. More specific illustrations of this new temper are: the Chinese Dunkirk, removal of the factories up the gorges from Hankow to Chungking just before the fall of the former city; the building of two Burma Roads; the westward trek of 30,000,000 people. No more may we use that old proverb.

Second—the increasing response to the ideal of community.

The Chinese, perhaps earliest in human history, grasped the meaning of society. They have learned to live with others better than most peoples. But there has been no living *for* others which is the essence of community. Until recently there was no Chinese patriotism, although the sages of China did dream of the *Ta Tung*, the world society.

"There have been no such commodities as public spirit, or civic concern or social service," writes Dr. Lin Yutang. But now there is a new ideal for the government official, the ideal of the responsible public servant who serves the state well because he serves Something higher than the state.

A *third* Christian ideal which is making its influence felt in China is the ideal of personality—the ideal of persons as persons.

Confucian humanism, despite its abstract regard for humanity and moral principles, has neither called out the best in persons nor recognized the concrete rights of the people. The Five Relations of Confucianism omitted the fundamental of all relations, social relations, and the relation of man and God, whence we derive the Christian meaning of life.

And so real has been the impact of Christianity upon the thinking of the Chinese people that the new Chinese word, *ming*, has been coined to express this new concept of people as people—of persons as persons.

It may well be that few Chinese, or even Americans, may think of these three great motivations as specifically Christian. But this is true—they contribute greatly to a more Christian society. They are vast bridgeheads of an expanding world Christianity, and it is our opportunity as Congregational Christians, through our projected postwar program, to widen these bridgeheads—thereby contributing greatly to the final fulfilment of that future destiny which the Chinese both desire and deserve!

Dr. Scott was appointed professor of philosophy in Fukien Christian University in 1916 by our American Board for Foreign Missions.
Illustrations from Paul Guillumette.

HOMELAND HIGHLIGHTS

BY IONE CATTON

TALLADEGA—ADAM DANIEL BEITTEL

It was not easy to choose a president to succeed Buell Gallagher at Talladega College. The trustees took fifteen months to do it. But the choice of Dr. Beittel justifies the waiting. A scholar, he hails from Findlay and Oberlin Colleges and the Divinity School of the University of Chicago. A Congregational Christian minister, he served a Nashville, Tennessee, pastorate. A teacher, he has been Professor of Religion and of Sociology at Earlham and Guilford Colleges. Consecrated to the cause of better race relations, he has been active and widely known in North Carolina, and accepted Talladega's presidency August 1st as an opportunity to work for interracial understanding and coöperation.

ENVOY EXTRAORDINARY

When away from home, remember our wider church fellowship. Two-way messengers are needed and do us all good. During the summer, Dr. Allan Knight Chalmers of our Broadway Tabernacle, New York City, visited our Puerto Rican church work (we have forty-seven preaching stations there, with twenty-three organized churches); Ryder Memorial Hospital, an A.M.A. institution; and had significant conversations with our leaders on the Island. Dr. Chalmers was honored by a commission from the Fellowship of Reconciliation to visit Puerto Rico and the Virgin Islands to study activities in American Friends' Work Camps and C.P.S. projects.

ELON COLLEGE AND BETTER READING

ONE Monday each month our Congregational Christian ministers of North Carolina meet for fellowship and study on Elon College campus. On a Monday near the close of the college year, they attended an Exhibit of Books for Children and Youth and of Congregational Christian literature, prepared by the college class in Religious Education. Members of this class had, as project work, sent to denominational and other publishers for the materials. Attractively displayed for three days in one of the college parlors, the exhibit drew as visitors not only our North Carolina ministers and their wives, but the college students (eleven of whom are preparing for the ministry), public school teachers and parents of the community. Miss Pattie Lee Coghill, loaned by the Missions Council for ten weeks' teaching at Elon, directed the preparation of the exhibit.

WATCH THIS EVERY YEAR

A RED letter week in our Congregational Christian calendar is an event every June somewhere in the Southland. It is the gathering, the week after school closes, of the principals of our ten A.M.A. schools and community centers to look at the next step. What to do better next year; what horizons to lift; where to extend the arm of service. This summer the group met at Lincoln Academy, Kings Mountain, N. C. The principals' wives attended too, and a few of the teachers.

I *am going to* CHINA

By Jean Lynn Hunter

The world ahead of us young people is not a world of our making. But whatever we may think of it, it is a world which offers us an exciting chance for socially useful, Christian service.

And I dare you—young people of our Congregational Christian churches—to consider seriously the "at home and abroad" opportunities for you within the Christian world enterprise.

As for me—I am going to China under the auspices of our American Board of Commissioners for Foreign Missions. As part of their postwar program, our Congregational Christian churches propose to send 229 new workers—teachers, doctors, ministers, social workers—to the foreign field as soon as they can be recruited and trained. I am going to China as one of these 229 new workers.

I was born in China of missionary parents. It was not always easy—growing up under the mission. But if I had it to do over again—and could choose—it would be no different.

The unique education acquired as the result of living in two cultures can't be picked up in a class-room. Missionary children are assured of a world outlook. Their loyalties are not those of state or nation, but of world brotherhood. Their home is the fellowship of those in service for Christ.

It is for reasons such as these that I would choose to live my life over again in the same way. For these are the first principles in a life that has meaning, power and reality.

But the desire to make these principles real and alive was not easily fulfilled. I could see that they were right, and I thought that this was enough. After all, I had only one life to live and I intended to shop around before I resigned myself to more of the same. There were big things in store for me. I was going to blaze a trail!

Jean Lynn Hunter, a senior at Northwestern University, was born in China of missionary parents and will return to China upon completion of her training.

. . . and here are

and their destinations

(1) Dr. Hazel Barnes, *Greece*; (2) Eilene Donner, *Greece*; (3) Julie Chapin Hodges, *Greece*; (4) Dr. William L. Nute, Jr., *Turkey*; (5) Mrs. W. L. Nute, Jr., *Turkey*; (6) Ruth Elizabeth Shinn, *Turkey*; (7) Mrs. William R. Booth, *Africa*; (8) William R. Booth, *Africa*; (9) Ellen L. Moulton, R.N., *India*; (10) Harold W. Heckman, *India*; (11) Mrs. H. W. Heckman, *India*; (12) Richard L. Jackson, *China*; (13) Mrs. R. L. Jackson, *China*; (14) Frances L. Whitaker, R.N., *China*.

CHINA

INDIA

PHILIPPINE ISLANDS

e fourteen young people sailed
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you faced the question of
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The United States of America was the place to do it. I would marry and have a home and children—and do all the delightful, charming things I had always wanted to do. I would be a pianist, but only play for friends. I would write books and poetry—there was no end to my ambitions.

I came to America—to find the very same dream in the minds of the young people I met. I saw soon that it was a selfish dream. Nowhere was there that strong bond of fellowship I had known in China. I became afraid. I could see now that my dream was selfish—as selfish as the dream of those around me. But it had been a part of me too long to be shed in a moment.

Since I was going to blaze a trail, I could not wait for the crowd. I chose one friend, instead. I could not be bothered with simple amusements. The church was a millstone of ritual—I flung it off and openly despised those who still clung to it.

But underneath it all, I was afraid. No one could get through to me—and I would not let myself out. But I was let out. I was set free. I was "converted." I fought it every inch of the way. It happened in spite of me. I did not understand it, but it was a fact. I stood up before those whom I had despised and told them what had happened. There was no shame and no fear—only joy and humility.

I dedicated myself then to be a channel for the love of God. And I felt in the glow of my new birth that the battle had been won.

Of course I was wrong at this point. From that day on the battle seemed to increase in its intensity. In some ways, it is the hardest thing in the world to be an all-out servant of God.

I stumbled through a young people's conference in Michigan. I groped my way through a work camp in Tennessee. I found myself doing Student Summer Service in Ohio—and discovered, to my great surprise, that here were people in this country who were also dedicated and in the fellowship of service; that the mission field here was every bit as compelling as in distant China.

But with this I could not be satisfied. Bang! Everything was out of focus. And the only time things are all in focus and stay that way is when I have my eyes on China!

Some people have a "call." Some survey the world's need and when they find a spot where they can fit, that's for them. With me it's stronger than that. If you are interested in missions, more power to you! But don't become a missionary unless you can't be anything else; unless you are forced into it. And I mean forced!

The life of Christian service on the foreign field may not be easy. But I have had it proved to me again and again that there is no other life worth the salt!

But if you don't feel forced into it, there's still plenty for you to do for the Christian world enterprise.

For example, will you help to make it possible for the 229 desperately needed new workers on the foreign fields to get there and to stay there? Make a generous pledge now—through your Youth Budget, your church, or your Pilgrim Fellowship—and pledge something more than the few pennies left over in your weekly budget.

What is your Pilgrim Fellowship or Young People's Society doing about it? Is the postwar missionary enterprise in your program for this year—and in your budget? Are you pledging your support as a group to some of the special Pilgrim Fellowship projects? If not, why not? And is your weight behind the missionary program of your own local church?

There's work to be done—there's a Kingdom to be won—for God! How about it—you!

Do you really know what your church is doing throughout the world today?

By Victor Obenhaus

Recently I went into the Farm Credit Administration offices seeking a loan for a farmer's cooperative.

Under the inspiration of our teacher of agriculture at Pleasant Hill Academy in the Cumberlands of Tennessee, the members of the Farmer's Coöperative had purchased a number of pieces of farm machinery, and they were seeking to incorporate. Additional funds were needed to buy out inactive members and to purchase a new tractor.

The first official heard the story and called another to hear the story repeated. The second called a third. Still others came in. To all of these men it seemed quite unusual that a religious agency was making a considerable difference in the mode of living for many mountain families.

These government officials were all churchmen. In their occupations they were working on new frontiers, yet they were surprised that a church

Will we be wise and generous enough to bring the insights of our faith to the needs of our generation as our forefathers did in their generation?

agency was coöperating with a public agency in the improvement of life in that region.

Our little Congregational Christian school in the mountains of Tennessee is but one symbol of the world-wide pioneering work of our great Fellowship. And it is fair to say that those officials were symbols of the "Average Churchman" both in our denomination and many others.

Mr. (or Mrs. or Miss) Average Churchman—"any resemblance to persons living or dead is purely coincidental"—remembers singing "From Greenland's Icy Mountains" when a youth in church, and associating it with a dark-skinned person who was shown to the congregation. For thirty years that has constituted his total impression of "missions."

Mr. Average Churchman—in your own lifetime, under the influence and instruction of those queer people branded "missionaries," hundreds of thousands of people throughout the world have been taught to read and write; countless other thousands have been shown how to farm scientifically; still others have learned the fundamentals of better living in our "missionary" public health centers; and all of this has been in addition to our historic program of evangelism, general welfare and Christian education.

A. C. reads the papers. Not the religious press. It has no funnies, no sports, no market reports. Yet A. C. has some misgiving about some phases of the political slant of his favorite paper, but the sedatives of the secular press have accomplished much in quieting his inherited Protestant conscience. Imagine his astonishment when he discovers that his own denomination maintains a legislative bureau in the nation's capital for a Christian analysis and interpretation of the legislation before Congress!

Mr. A. C. is no piker. He often puts a dollar in the special collection after the missionary sermon. He has

some qualms, too, about giving no more when he learns that his son has landed on an island in the South Pacific where Christian missions have vindicated themselves. When a yellow-skinned visitor spoke in church one morning and told about a new kind of education in China, about coöperatively owned machine shops, a vast new public health program, the reduction of illiteracy and several other Christian contributions to the life of that country, A. C. was really impressed—particularly when he learned that this intelligent representative of the East was a product of

our "missions" school program in China.

But there's something else in the newspapers that disturbs A. C. Why isn't something being done about these scandalous outbreaks of racial conflict? He knows that there is no simple solution, but surely something can be done. He remembers—faintly—how as a boy he heard someone tell about some Negro schools which his church helped to support. What about them?

Mr. A. C.—out of those schools of ours have come scores and scores of Negro leaders—doctors, lawyers, teachers, ministers—who are devoting their lives to the problems of race relations. In addition, the foremost scientific survey of the field of race relations has been made recently by our Fellowship, in collaboration with a Foundation widely known for its interest in the Negro. Its headquarters are in one of those same schools and it is directed by one of the world's foremost social scientists, a member of the staff of our American Missionary Association.

Of course, that is not all that disturbs A. C. He knows that labor is a growing power. He recognizes that abuses within the labor movement are much like those which prevailed in "management" before some of them were curbed. But, like many Protestant denominations, A. C.'s church does not draw much of its constituency from labor. However, the church is supposed to be a healing instrument in society. So, what are we doing?

Well, Mr. (or Mrs. or Miss) A. C.—haven't you heard of the many conferences organized by an agency of our Fellowship, with a view to creating understanding and goodwill between labor and management? Why, in the "ministry" of our denomination is a very capable young

STATISTICAL SUMMARY OF OUR FOREIGN MISSIONS PROGRAM FOR 1944

Primary and Elementary Schools	1,113
Secondary and Middle Schools	57
Colleges	8
Parishioners	41,500,000
National Evangelistic Workers	1,782
Organized Churches	687
Church Schools	1,206
Church School Pupils	64,349
Young People's Societies	872
Hospitals	23
Social Centers	76
Pages Printed	9,022,059

Our American Board for Foreign Missions has commissioned more than 4600 men and women for Christian service in foreign fields.

layman, an attorney, who serves our churches in interpreting to each other the problems of these groups. This is pretty practical Christianity.

Both A. C. and his wife came into our Congregational Christian Fellowship when they moved from another community. They like the spirit and the widened range of interest. They enjoy the feeling that they are a part of a forward moving Fellowship. Down deep they feel that their church should be on the frontier of life but they are uncertain how to take hold. They are proud of the accomplishments of their church but they want their children and grandchildren to be proud, too.

The need for a Christian solution to the world's ills will remain when the shooting war ends. The Christian church will survive as it gives evidence of its vitality to apply the healing spirit of Christ to those needs. In the far places of the world and across our own land our Congregational Christian churches have pioneered for a Christian social order.

Mr. Average Churchman—place before you a pictomap of the work of our Congregational Christian Fellowship. Outside of the work of our sister denominations, what can compare with it?

Our American Board for Foreign Missions has revealed the manifold ministry of Christ in far places. Our Board of Home Missions has a notable record of pioneering in Christian education, better churches and better people in the U.S.A. Coming into existence more recently, our Council for Social Action seeks to interpret the significance of the Christian gospel for the problems of our society today.

The record of the *past* reveals profound Christian faith and works, resourcefulness and unlimited courage.

An analysis of the *present* reveals a determination to adapt these same characteristics to the needs of our own time.

A projection into the *future* asks whether we will be wise and generous enough to bring the eternal insights of our faith to the needs of the coming generations as our forefathers have done in their time.

Professor Obenhaus was Principal of our Pleasant Hill Academy, Tenn., and is now Professor of Social Ethics, Chicago Theological Seminary.

Illustrations from Dictaphone Corporation, R. B. Gullison, Office of War Information, the Heil Company and Charles Phelps Cushing.

. . *from* $3,800 *to* $6,100 *a year!!* . .

By Elizabeth H. and Donald H. Frazier

And the members of our First Church, Burlington, Vermont, made this "courageous and substantial increase" in their benevolence giving because they regard themselves as Christian stewards.

Giving because of need is neither as steady nor as Christian a motive as is giving from a sense of stewardship—"the recognition and fulfilment of responsibility for the administration of influence and substance in accordance with the spirit and ideals of Christ."

This is the judgment behind the financial success of our First Congregational Church, Burlington, Vermont. Already First Church has made its "substantial and courageous increase" for the expanding ministry of our churches throughout the world,

and—it has gone on to meet its share in our Postwar Emergency Program.

The judgment and the facts are worthy of examination.

When men give only because of expressed need, several things are true and obvious.

Below is the children's choir of First Church, Burlington. Charles Stanley Jones, inset, is a minister who believes deeply in stewardship

1. Fulfilment of need as an end offers no true guiding principle by which one is able to distinguish between justifiable and unjustifiable means.

Everyone is familiar with "the shakedown," being embarrassed into giving, and other forms of pocket lifting. Woe to Christian churches that support themselves or their sacred benevolences on other than the highest Christian grounds.

2. Many men who have schooled themselves to respond only to expressions of need slowly harden their hearts or become foolishly sentimental. They run the danger of being generous only toward the most dramatic troubles of the world or, trusting only their own judgment, they continue support of a project which should have been discarded long since.

3. Sincere and sensitive givers who respond only to need are driven to despair. The appeals are so many! Their contribution is so small! It is hard to withstand for long such emotional lack of argument. Indeed, it is well nigh impossible, for need, being a relative matter, is limitless in the world. Need by itself is a well with the overflow drain at the bottom!

4. The appeal to need is a personal injury to the needy and smacks of patronage in the giver.

Recently a board secretary made

an appeal for funds to support a medical missionary who, it was reported, was doing magnificent work —without adequate equipment. The doctor wrote back a fiery letter proclaiming that being sent out without proper equipment was a shame, that it was not a matter for publicity but for humiliation. The doctor was right.

The simple fact is that honest men rightfully resent their needs being paraded before men. They are not unwilling to have God use men and men's gifts to answer their prayers, but they are gloriously unwilling that benefactors be other than brotherly in being God's instruments.

When people are stewards the situation is quite otherwise. They do not require the adrenalin of horror stories to make them give.

The gift of a steward is an honest gift to the receiver and not a humiliation added to his already needy state. Stewards give like the fruit tree, for to withhold is to lose life itself. The steward's purpose is to be worthy in the eyes of God.

For years our First Church in Burlington, Vermont, has gone before its people on this basis. Giving has been viewed not as a needed support for Christ's work on earth but as a function of the Christian life. Argue the thesis of these good people as you will, the results are outshown by the means.

Admittedly the ideal is not realized by all the people any of the time nor by the best people all the time. Some years back, there developed in First Church an awareness that the Every Member Canvass was being conducted in a too secular fashion. So, that honorable vehicle of church finance was put into the garage for overhauling. Meanwhile the stewardship appeal was made from the pulpit twice a year, once for home expenses and once for benevolences. Further stewardship appeals went out from the church office. This emphasis in all departments of the church has awakened financial discipleship in many consciences.

The last two years the Every Member Canvass has been put on the road again. It is now fueled with canvassers who preach stewardship and not the need to raise a certain amount of money. Dr. Warren H. Denison was called in last year to conduct a training course of three sessions for the canvassers.

Here are the results: last year, First Church people pledged $3800 to benevolences. This year's canvass resulted in $6100 being pledged for that purpose. To forestall the church official who is thinking "they had to hurt the home budget to do it" it can be added that the home budget pledges were the largest ever.

Another interesting thing: this phenomenal increase came before our denominational agencies launched their drive for financing our postwar emergency program. Neither the need of the local church nor the need of the church in the world were trumpeted. These and other needs are always present to folk of Christian heart. The appeal to First Church people was simply that an increase in income for a steward means an increase in giving. That in practice is what stewardship means. Real stewardship does not wait for a quota; it functions from inner, not outer, pressures.

Everyone knows that needs in these days are tremendous. Every Christian ought to cultivate Christian stewardship to meet these needs with gracious enthusiasm and brotherhood, strong and tender. "What doth the Lord require of Thee?"

Elizabeth and Donald Frazier were formerly associated with our church in Shelton, Connecticut, and are now with the Union Church, Proctor, Vermont.

This is the first in a series of articles by these joint authors on "How Our Churches Live."

Helping Through Prayer

BEFORE long the pastor and leaders of every Congregational Christian church throughout the country will be concerned to enlist the intelligent support of the parish as a whole for the effort we are to make as a Fellowship to meet our share of the needs of a war-torn world as it tries to find the highway to a just and durable peace.

I

This is not a matter of money alone. In fact, it is not primarily a matter of money. Those who are content to treat it as a matter of money alone will not only be disappointed, they will disappoint others and fail in the greatest spiritual opportunity of this generation.

It is a matter of character. Events are asking us: What kind of people are the members of the Congregational Christian churches? Suffering, distraught humanity is asking us: Will you help us to help ourselves as we try to re-establish our homes and rebuild our cities, our schools, hospitals and churches? Little children are smiling through their tears hoping that we will not forget them. What kind of people are we in the face of bitter, unprecedented human need?

Character is like a tree. Its roots are out of sight. It would never come into existence unless it had roots. The stronger its roots, the finer the tree. The fruit is borne on the branches but the roots are the chief means of sustenance. No roots, no fruit.

II

When we come to grips with the question of what we will do to help rebuild the world, we must first come to grips with the question: Are we living in such a way as to produce strong character, bearing the fruits of the Spirit of which St. Paul speaks: love, joy, peace, patience, kindness, benevolence, good faith, etc. What are the roots of our life? Will they produce this sort of fruit?

The testimony of the noblest men who have walked the earth points to the fact that he who works with God in the midst of the daily round can be depended upon to bear the fruits of the Spirit. A sense of companionship with the Loving Father of all men who calls his children to become like the God-revealing Christ is the taproot of what we recognize as reliable, unselfish, compassionate character. This sense of companionship is the atmosphere of prayer, not always spoken words but sometimes hot, sincere words; not always uttered or thought in an accustomed place of prayer, but bursting from the heart as the needs of others become vivid.

Prayer is the aroma of worship. It is the sap of growing character. It is the glow of sunlight. It is the coolness of a cup of cold water for a thirsty soul. It is the color of music. It is the sound of kindness. It is the harmony of a symphony. It is the rhythm of a poem. It is the hum of a warbler's wings. It is the friendliness of a silver star. It is the clasp of a father's hand in the dark. It is love seeking a language.

III

Without prayer nothing that we do or give can be blessed as Our Loving Heavenly Father would bless both us and our gifts and deeds in the service of others. With prayer we give ourselves.

Fred Field Goodsell

"That's where they live!"

. . . and you, too, can have this personal relationship by adopting a missionary project at home or abroad

By James E. Walter

Our church families are suffering war casualties. These are very personal. No battle is ever "relatively inexpensive and insignificant" if one of our own happens to be among the "few hundred reported lost."

As the war is felt more deeply by those of us who have personal investments, so our missionary program of reconstruction and redemption will be a vital reality in proportion to our flesh and blood relationship with at least one specific unit of the total enterprise.

A Christian college, a literacy program in India, a baby clinic in China, a community center for American Indians—all these are projects worthy of the devotion and support of our churches

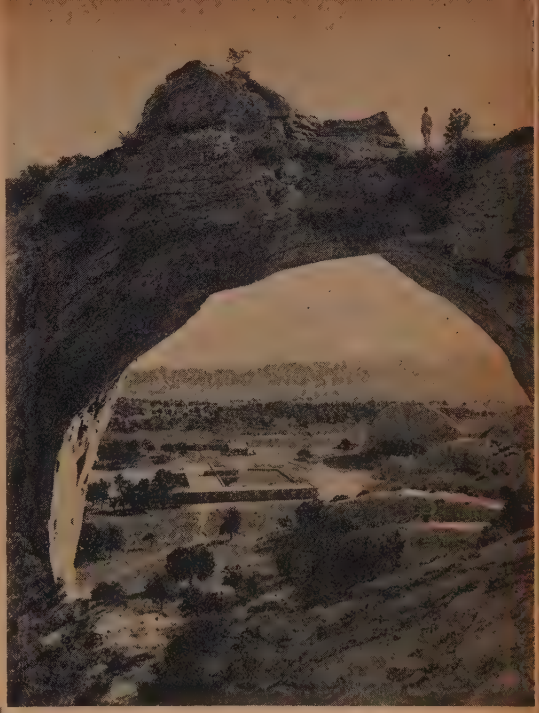
The purpose of the Project Department of our Congregational Christian churches is to open channels for personal relations between Christians on the home front and Christians on the missionary front. The objectives are personal partnership with Christ and his co-workers, and personal responsibility expressed in increased giving to missions through the benevolence budget of our local churches.

"What is a project?" It is an accepted financial share in the work of any apportionment agency of our denomination (i.e., our American Board for Foreign Missions, our Board of Home Missions, our Council for Social Action and our State Conferences).

A project is a financial pledge, like the pledge of a church member to the budget of his local church, to support a specific unit of Christian service with a definite amount of money.

This goal is determined by the church adopting the project. The amount should be "substantial and courageous" in the conscience of the local church, and the Missions Council recommends that a church adopting a project observe the pattern of apportionment percentages voted by its State Conference.

It is significant that every Congregational Christian church with an active program of flesh and blood missionary projects has increased its benevolence and current expense budget for 1945. Falling in love costs money. The romance of Christian service and fellowship is worth all we can give to the extension of the world-wide Christian movement—and more. And it is also significant that boys in the armed services are sending checks back home to our American Board for Foreign Missions in recognition of the outstanding work of our missionaries in the theatres of war



in which they are serving. Seeing is believing, and believing means full support with faith and funds.

Adopting a project involves an educational program for all groups in the church. It means also that the total world mission of our churches will be kept in mind as a background, while focusing on a particular project.

"Soldiers from our town may be landing in Foochow soon," commented one father at the breakfast table the other morning after a glance at the paper. The family understood. Kindergartner John, primary-aged Jean and high school freshman Mary all knew about the Min River, our Pagoda Anchorage Hospital, the Fukien Mountains, and the long-suffering Chinese people.

They knew about the famous agricultural program of our Guy A. Thelin, the rural church work of

THESE CHURCHES HAVE RECENTLY ADOPTED MISSIONARY PROJECTS

1. **Second Congregational Church, Waterbury, Connecticut**
   a) Rev. and Mrs. Harold W. Heckman, Madura, India
   b) Rev. and Mrs. David Shepherd, Conference of the Southeast

2. **First Congregational Church, Reidsville, North Carolina**
   a) Rev. and Mrs. Preston Hinderks

3. **Edgemont Congregational Church, Edgemont, South Dakota**
   a) Rev. and Mrs. Harold W. Heckman

4. **Piedmont Congregational Church, Piedmont, California**
   a) Rev. and Mrs. David Stowe

Laura D. Ward and the Arthur O. Rindens, the public health services of Jennie Jacobs. They knew about the courage and skill of Dr. Lora G. Dyer and Dr. Charles L. Gillette who minister to humble Chinese in the spirit of the Great Physician. Perhaps their hospitals, like other missionary hospitals, will be taking care of American soldiers.

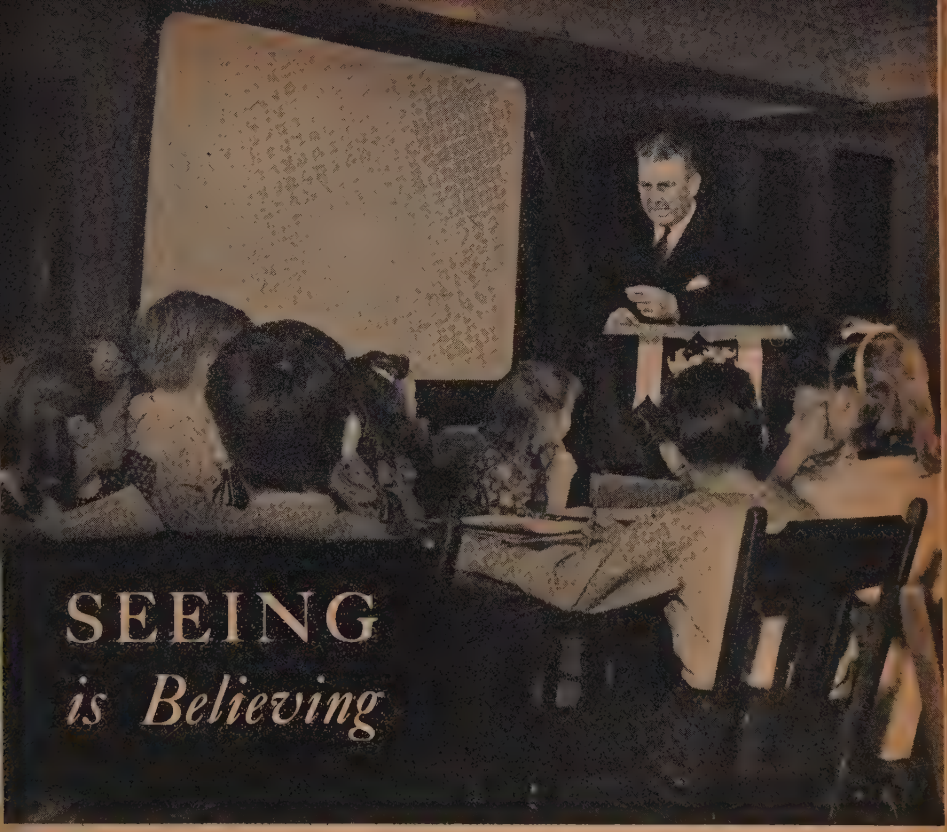
And they knew all this about Foochow because their church had adopted a $200 share per year in the work of our Foochow mission station. Knowing in detail the work of one station, they possessed a general understanding of the entire missionary program of our churches at home and abroad.

But some of our churches prefer to concentrate their study and support on one country this year, and on another area next year to gain a comprehensive picture of our total missionary program and to illustrate our American Board's share in the apportionment. Fine! This is another excellent method, but it should be understood that it is not the project approach. Illustrations are educational. They can be selected from any portion of the budgets underwritten by the apportionment. They can be changed annually or monthly. But projects are different. They are responsibilities on a long-term basis that belong exclusively to the parties joined. As in marriage, the bond of love grows stronger with years of mutual devotion. The honeymoon and the twilight of long experience together provide a completeness of life for the congregation at home and the Christian workers abroad. The adoption of a project is for people who want this kind of a personal, family, intimate partnership with our missionaries.

"Can our small church adopt a project?" Certainly! There are three kinds of projects available to churches and individuals. First, you can have a share in a mission station, like Foochow, China, or a share (any size) in the work of the American Missionary Association of our Board of Home Missions. Second, you can adopt a share in a school, like Tillotson College in Texas, or Foochow Union High School in China. Third, you can adopt the support of a missionary family. Of course, your small church can adopt a project!

If you want to link your life and the life of your church to a specific, tangible job of Christian mission, write to the author, James E. Walter, 14 Beacon Street, Boston 8, Mass.

Photograph on page 35 by courtesy of American Cyanamid Corporation. Other illustrations from Denison University, R. B. Gullison, Paul Guillumette.



SEEING *is Believing*

By Alexander B. Ferguson

"But what a huge task it is!" you may say as you read of our Postwar Emergency Program. And this is particularly true when you understand that this postwar fund is above and beyond the historic ongoing ministry of our many service agencies and churches.

It is a large order. But there are tools for the task. Foremost among them are visual aids. Seeing is believing!

Suppose, for example, that you want to make real the Christian conviction that men are brothers. Theoretically all of us subscribe to this principle. Practically, because of the tremendous differences in people, their particular customs and habits, few of us accept the full implications of the conviction. If you can lead your people to see beyond the outward differences to the inward similarities, a positive step toward a more united and understanding world will have been taken.

Through our Pilgrim Press, you can book a 16 mm. silent motion picture called "The Story of Bamba" (showing time forty-five minutes) which throws light on the similarities of people. Bamba is an African boy living along the lower Congo. Outwardly he is very different. Inwardly he is much like an American boy of the same age. He wants to succeed

> So urgent is the work of the church, so limited its time, that its leaders cannot be true to their obligation unless they give consideration to the increased effectiveness which may come through the use of visual aids.
>
> PAUL H. VIETH

in life. Yet he meets opposition on every hand. As the story of his high courage unfolds, your young people will say, "That young fellow is really like me. He looks different but he faces life in the way I ought to face it. He makes the most of his opportunities. I'll do the same."

Use this film in a worship service or as the basis of a discussion for young and old. Arrange a musical background of appropriate phonograph records, and the effect will be heightened.

Another good film is "Ngono and Her People," (showing time forty-five minutes). It portrays the story of an African girl sold into child marriage at the age of twelve for two sacks of meal and a goat. The story is powerful. It reveals the need of Christianity, and true Christians will really want to share generously in the postwar missions program. Use this film in the same way as "The Story of Bamba."

A second objective of our denominational postwar program is the recruiting and training of young people to go out "in His name and for their sake." Our American Board for Foreign Missions proposes to send 229 new workers to the foreign field as soon as possible.

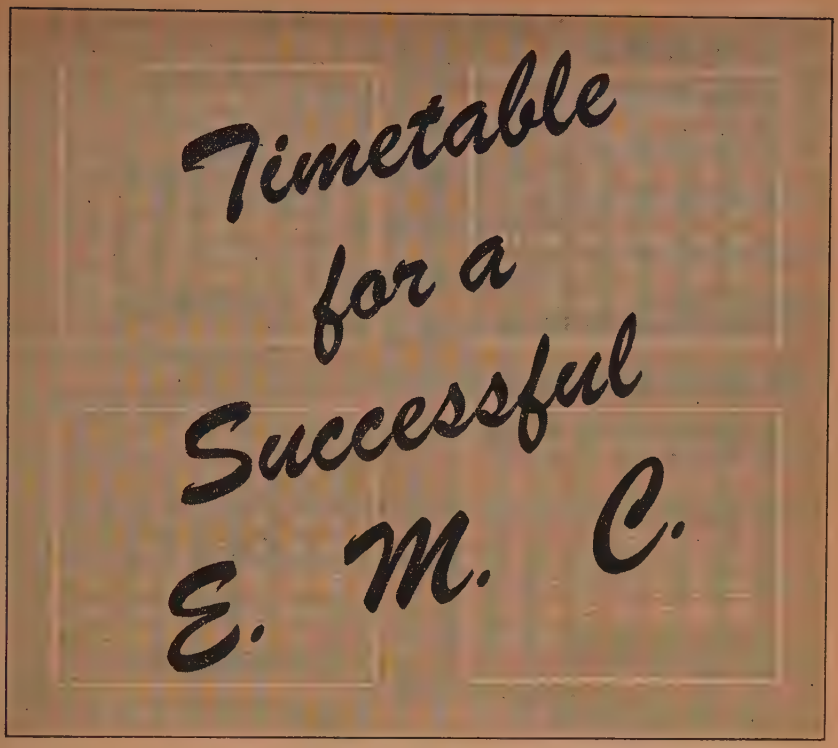
Challenge your young people to consider the opportunity of Christian service in the world-wide mission of our churches by showing the excellent picture, "The Forgotten Village" (showing time sixty minutes). It is a sound film by John Steinbeck which illustrates clearly the need for the ministrations of Christian missionaries in a small village in Mexico. Another film, silent but in color, entitled "The Healing of M'vondo" (showing time thirty minutes) is also available. As your young people see the story of this African boy, stricken with leprosy, cured by the skill of Christian doctors, the world-wide field open to those concerned about the welfare of their fellowmen, will be clear and plain.

Another objective of our denomination's postwar program is building understanding and goodwill. A visual tool which will stimulate discussion of this objective is a strip film, "How to Conquer War," which can be purchased for a nominal sum or rented from Pilgrim Press. Projectors for strip film are available in many local schools. Some churches own machines which will show both the new 2 x 2 slides and strip films.

A new 16 mm. sound motion picture released recently by the Office of War Information is "Watch Tower Over Tomorrow" (showing time twenty minutes). Another sound film, dealing specifically with world food problems in the postwar world is "World of Plenty" (showing time forty minutes).

Additional material, produced specifically for the Postwar Emergency Program, will be released as soon as possible. Our newly organized Department of Visual Aids, 287 Fourth Ave., New York 10, N. Y., is prepared to assist churches desiring information about visual aids available for the great task ahead of our Congregational Christian people.

Mr. Ferguson is Director of the Visual Aids Department of our Missions Council.



Compiled by

THOMAS K. THOMPSON

Spiritual Business . . .

Churches have been transformed by successfully conducted Every Member Canvasses.

Lives have been changed, and homes have been blessed by making the E.M.C. spiritual business.

The spiritually conducted E.M.C. provides an opportunity for spiritual development through stewardship.

The Canvass is a plan of progressive education of members in the total service program of our Fellowship.

The World's Needs . . .

Your E.M.C. in 1945–46 will be made under conditions which challenge the very heart of Christianity.

The Canvass is the channel through which you and your church may become immediately effective in healing, unifying, serving the war-weary peoples of our world.

The Every Member Canvass is your opportunity to match the sacrifices of our servicemen with a commensurate devotion.

GUIDES TO SUCCESS

First Week

¶ Committee prepares budget, checks literature and supplies ordered from Missions Council.

¶ Budget is discussed and approved at church meeting by the members and Board of Trustees.

¶ Committee prepares "prospect" list, including marginal members not supporting church.

¶ Canvassers selected carefully—two canvassers for every ten calls to be made.

¶ First mailing of budget letter to members, explaining needs and asking for study.

Second Week

¶ Sermon on stewardship. Distribute literature on stewardship. First canvassers' session.

¶ Missions institute using kodachrome slides of your Conference program and activities.

¶ Check canvassers list to ascertain that all are planning to attend training meetings.

¶ Second mailing to members on what the church did last year and what it expects to do this year.

¶ Recheck list of members to be canvassed and begin to prepare canvassers' cards and lists.

E.M.C. Organization . . .

Your committee, with pastor as *ex-officio*, should be organized several months before the Canvass to permit adequate preparation.

The budget ought to be prepared by a committee composed of official representatives of all the organizations of the parish.

Missions a "Must" . . .

A Christian budget is divided into two parts—"Ourselves" and "Others." Benevolences are not optional for a Christian church.

Experience teaches that the surest way to secure adequate support for the local church budget is to have missions at the heart of the program.

GUIDES TO SUCCESS

Third Week

¶ Sermon by returned missionary. Distribute literature. The second canvassers' session.

¶ Missions institute using kodachrome slides on Board of Home Missions or Foreign Board.

¶ Recheck canvassers list to provide sufficient number of canvassers for Canvass Sunday.

¶ Third mailing to members, signed by pastor or/and officers. Mail pledge cards to non-residents.

¶ Check thoroughly all the details and arrangements for your Canvass Sunday.

Fourth Week

¶ Canvass Sunday. Sermon. Canvassers meet for luncheon, final instructions and dedication.

¶ Prepare to complete the canvass. Check all returned pledge cards. Secure report from all.

¶ Contact canvassers who have not made complete report, requesting final report on all lists.

¶ Prepare a report for the members of the church on the canvass. They are interested.

¶ Pledge yourself now, that your Every Member Canvass next year will be worthy of your church.

Canvass Techniques . . .

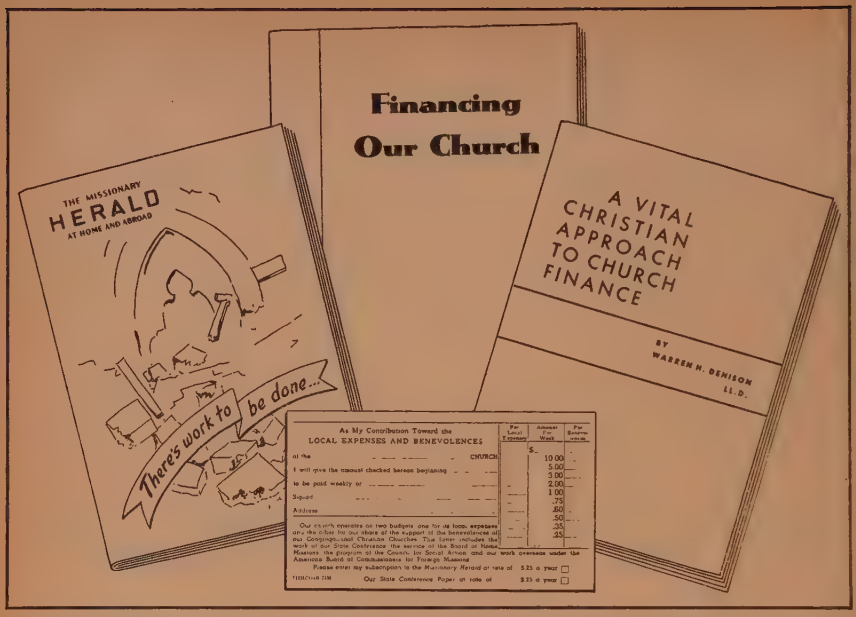
Remember that the corporate sin of our churches has been their timidity in asking people to invest worthily in the Christian enterprise.

Enlist all non-subscribers. About 45 per cent of church members contribute to local church expenses and only 30 per cent to benevolences.

Canvass Preparation . . .

Intensive cultivation and preparation of church members is begun four to six weeks before the Canvass to enlist them as partners.

Secure literature for your Canvass from the Missions Council. Select your canvassers—don't ask for volunteers—early and carefully.



This and other literature is available from the Missions Council. It provides guidance and many helpful suggestions for the conducting of a successful Every Member Canvass

Other Methods . . .

Churches which for one reason or another do not conduct Every Member Canvasses may arrange a special day to secure pledges.

Thanksgiving Day or Christmas Sunday are dedicated to this purpose by some churches. They lend themselves to a service of dedication.

A Giving Goal (the Apportionment Goal) should be adopted by all churches. Christians want to know what their opportunities are.

No single plan for financing churches will work for all alike. There must be variations and adaptations of any plan—but a plan there should be!

Literature Available . . .

A stewardship brochure by Moderator Ronald Bridges. "A Vital Christian Approach to Church Finance" by Warren H. Denison.

Pamphlets written by distinguished members of our Fellowship for distribution to members on the Sundays preceding the Canvass.

The Missionary Herald contains valuable field reports of our total work and inspiring stories of how other churches conduct their E.M.C.

Pledge cards, the results of years of study and experiment, designed to encourage joyful and regular sharing in our local and world-wide program.

GUIDES TO SUCCESS

Unit Plan Leaders Meet

By Frank J. Scribner

During the month of June three regional meetings were held, to which the state superintendents and Unit Plan chairmen were invited. A fourth meeting was planned for the chairmen and superintendents of the far western states, but transportation difficulties proved to be so great that this meeting was postponed. Fifty-one people, representing twenty-four Conferences, attended the three meetings. The methods of presenting the Unit Plan were thoroughly discussed and plans were laid for the future.

The opening meeting was held in Hotel Paxton, Omaha, on June 22, including the west central states. Representatives of the east central states met in Hotel Cleveland at Cleveland on June 26, and representatives of the eastern states gathered at 287 Fourth Avenue, New York City, on June 28. Robert Cashman, national chairman of the Unit Plan, and Frank J. Scribner and Donald Adams, the joint executives of the Plan, attended all the meetings.

One thing upon which stress was laid at all meetings was the advisability of setting quotas for the churches within each Conference. The national committee has set quotas for Conferences, but has left to the Conference Committee the allocations of these amounts to individual churches. It has been generally found that churches appreciate definite information as to the goal which they will need to set themselves if the state quota and the national quota are to be reached. It was agreed that state Unit Plan Committees in setting quotas should point out that these quotas are in no sense assessments, but rather information as to what a given church must hold before itself if the entire effort is to be successful.

Great interest was shown at all the meetings in the relationship between the Unit Plan and the Postwar Emergency Program. It was explained that there were conclusive reasons why the two denominational efforts cannot be united in one campaign. It was also pointed out that the leaders responsible for the direction of the Postwar Emergency Program are explicit in stating that the Unit Plan must go on and must complete its work. The statement in the 1945 edition of the "Unit Plan Primer" summarizes the relation between the two projects. "The Unit Plan is distinct from, but carried on in full coöperation with the Postwar Emergency Program."

Another subject which received careful attention was the possibility of concentrating Unit Plan promotion in the early rather than in the later part of the year.

Attention was also given to the possibility of the further acceleration of the Unit Plan. It was originally planned to complete this project in 1951. But receipts for the first three years have reached the figure set as the national quota for the first four years. If gifts continue as in 1944, it is not too much to hope that we may reach our final goal in 1949 or even in 1948.

It was the general sense of the meetings that state quotas and methods of promotion should remain as they are, but that all Conferences and churches be encouraged to give in excess of their quotas, with the knowledge that all receipts over and above $120,000 a year bring the completion of the Unit Plan that much nearer.

ABOUT PEOPLE ABROAD

By Dorothy P. Cushing

They Get It the Hard Way!

Here are two of the more than 3,000 Ndau children thirsty for an education and crowding the 31 primary schools in our East Africa Mission in a record enrolment, reports Arthur J. Orner of Chikore, Supervisor and Station Treasurer. These girls are modeling clay animals, vegetables, etc. to be used in teaching beginners arithmetic and oral English. This record enrolment comes at a time when our mission staff is depleted and furloughs long overdue. The smallest children often learn to write in the sand in lieu of slates or pads. When school buildings are inadequate, classes are conducted out of doors. This is fine until the rains and winds come, says Mr. Orner in a recent letter.

South African Statesman Pays Tribute

Douglas L. Smit of Johannesburg, South Africa, Secretary of the Native Affairs Commission and member of the South African delegation to the San Francisco Conference, describes Dr. and Mrs. Ray E. Phillips of Johannesburg and Dr. and Mrs. Alan B. Taylor of Durban as the kind of missionaries "needed and wanted in South Africa." Says Mr. Smit: "They have won the respect of all right-thinking people. I am a very warm admirer of the work that your missions have done in South Africa. We cannot find words to express our appreciation of all that has been done and that is being done at the present time."

Seeds Still Being Sown

Three RAF men visited Mount Silinda, Southern Rhodesia and the friendly Frank Meachams. One was an Oxford man, a graduate in Forestry. He basked in the company of these Congregational missionaries and roamed by the hour in our famous Mount Silinda Forest. He left "overwhelmed by hospitality" and as he departed handed five pounds to Mr. Meacham for the mission work and to help develop a botanical garden.

"Before Divine Love—All Equal"

Under a moonlit tropical sky in Madura, India, the simple, moving

story of Christ's life, passion and resurrection was unfolded to thousands sitting silently on the ground. Audiences estimated at 5,000 per night, 50% non-Christian, drank in the scenes richly ornamented with hymns sung by a sweet-voiced choir. A group of Kallars (from the robber caste) walked 16 miles to see the performance put on by the Pasumalai Christian community under the able direction of Lloyd L. Lorbeer and associates. No curtains, no bells, no professional actors, no admission fee. "Before Divine Love all are equal," read the advertisement.

Saved for Service

All Congregational missionaries interned in the Philippine Islands are now safe in the U.S.A. They have been awarded the Asiatic-Pacific Campaign Ribbon by the U. S. Army Forces in the Far East for "fortitude and courage" which "contributed materially to the success of the Philippine campaign."

Foochow Missionaries Freed

In late May a cable reported the release of our Foochow missionaries following the capture of Foochow, "unharmed, well and usefully busy." The missionaries, who were imprisoned when the Japanese retook Foochow, were Dr. Lora G. Dyer, Miss Lyda S. Houston, and Miss Jennie Jacobs, R.N.

Things Hoped For!!

It is hoped that travel conditions have permitted the sailing to their posts during this past summer of 16 new young missionaries to India, Africa and the Near East, and the return of 9 seasoned workers to their posts. Arrived in the U.S.A.: Mrs. Emily R. Block of Turkey; Rev. Charles H. Riggs of China; and Dr. and Mrs. Lorrin A. Shepard (M.D.) of Turkey.

Desperate Situation

A leading Congregational Chinese pastor in occupied North China has refused to evacuate because he has felt that his place was with his people. As a result, he had been finding great difficulty in what he calls "getting over the days" with his family. He has been forced to sell his typewriter, fountain pen, bicycle and many other personal and necessary pieces of equipment to feed his family. It is to faithful co-workers like him that the Postwar Emergency Program will give help.

Periakulam or Paradise?

Singularly successful have been the training courses for laymen being held in the Madura Mission, South India. For three days at a time laymen and laywomen, as well as pastors, gathered to learn more about the Bible, the church and methods of worship. At Periakulam there were 21 lay leaders and 75 pastors. The lay group included nine farmers, four teachers, three coolies, two rationing inspectors, one blind weaver, one shopkeeper and one housewife. Said one of the farmers: "I feel as though these three days have been spent in Paradise instead of Periakulam!"

Fire Hits Mount Silinda

Tragedy has struck at Mount Silinda School, South Africa. Fire has destroyed the barn and its contents—hay, tools, fertilizers, corn, beans, oils, the entire crop of peanuts, hides and many other valuable materials. In addition, there have been many deaths among their cattle from the tsetse fly. Rev. Frank T. Meacham figures the total loss from the fire at $5,000. "With 180 boarding pupils and the hospital patients and orphans to feed daily, the loss of the grain is a serious item apart from the monetary loss," he writes.

ENOCH FRYE BELL

By Brewer Eddy

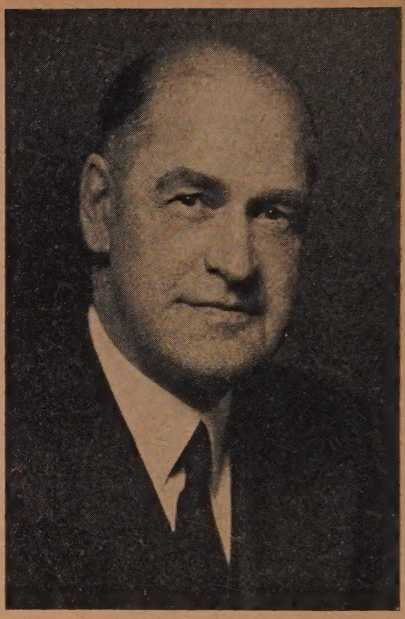
He was leading the singing in a prayer meeting of the Class of 1898 when I first saw him, and that was in the beginning of our freshman year at Yale.

Through the four years of college he shared in a missionary awakening at Yale that gathered twelve volunteers from our Class of 1898 and twenty-two in the University. For four years he helped to spread a missionary challenge through Connecticut with a well-trained quartet.

Enoch Bell headed for the mission field in Japan, but after three years of service was brought home by family health problems, and since 1906 he has served our American Board for Foreign Missions as Assistant Secretary, Corresponding Secretary, and then full time Secretary.

He was most widely known as editor of *The Missionary Herald*, from 1921–1943, a period of twenty-two years in which he carried out the high level reputation built by the Messrs. Strong, father and son, in the preceding half century. Pictures and articles for the *Herald* flowed from the earth's ends to his desk, and his correspondence was based upon his deep capacity for building friendships that spanned the globe.

Later, another happiness was his, as librarian in charge of the important archives of the American Board. He saw these matchless data disintegrating through exposure and for lack of proper care, and at last he discovered the right solution when Harvard University took tens of thousands of these letters, accounts of travels, and reports from pioneered fields, knowing such valuable material could never be duplicated in later years.

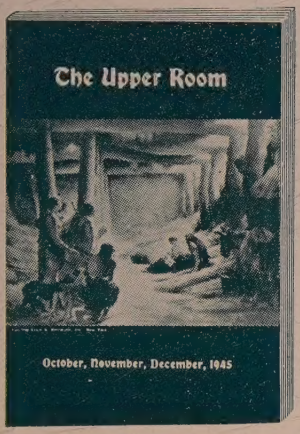


We shall all remember Enoch Bell as a man with a genius for making and keeping friends whether in the Board Rooms or upon his travels through the country or overseas. He was unusually happy in his family life, and his friends are glad that his grandson, less than a year of age, bears the name of Enoch Frye Bell.

At the Memorial Service at our Mt. Vernon Church in Boston, his pastor read the familiar passage of the old-time Enoch whom God loved and took forever as his friend, and we leave him there, a "Happy Warrior," delighted to serve God's Kingdom and God's ambassadors, rich in friendship and abounding works in a Great Cause. He has often said: "My lines have fallen in pleasant places; yea, I have a goodly heritage." And on the other shore we will find him surrounded by missionaries whom he has loved and helped in the decades that have gone.

Photograph by Bachrach.

POCKET EDITION of the Upper Room



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